3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

but what house would be making merry in the small hours that had been silent at midnight? After a time, sleep being impossible, I went round to the quarter-guard and sent the orderly on duty to try and stop it. While he was yet on his way the music ceased suddenly of its own accord, in the middle of a phrase, and all was silence. At breakfast the orderly came and reported that the *du'a-khwans* had been making magic music to drive away the evil spirits from our neighbour, an old Haji, who was very sick. He had died that morning, I was told, at a quarter to four.[1]

Witch-doctoring is by no means the only form of magic practised. There is *jarrakashi* or the casting of the evil eye; there are the spells which induce love, and those which sow enmity between people—these are bought by third parties, who expect to profit thereby; there are the *chumkashchis* or private detectives with magical powers. The belief in the evil eye is very strong, especially among the fair sex. If a woman feels liverish, she at once concludes that she has been bewitched, and goes to the *du'a-khwan*. Even D.'s excellent maid, Aisha Khan, who had been much with Europeans and was distinctly intelligent, was by no means free from this weakness. Once when she had been feeling seedy for some days she came to D. and informed her rather sheepishly—ashamed to admit belief, but evidently believing—that her friends all said it was her husband's other wife who was casting the evil eye upon her. The trouble, she explained, was that the other lady's brother was a professional *du'a-khwan*, which

[1] Grenard, "La Haute Asie," pp. 254–7, describes the procedure on such occasions. The patient is taken out of bed and seated on the ground with his back up against a rope stretched tightly from the middle of the ceiling to the floor. While his assistants play on their tambourines and sing continuously, the sorcerer dances round the patient and brushes the latter's face with the body of a cock. Sometimes he takes out the cock's lungs and whips the sufferer on the back with them, or with a willow wand, crying the while "Qach! Qach!" (Avaunt!) Invocations begin with the Prophet, but go on with Chingiz Khan and other ancient heroes. A fire is lighted, and a tambourine is placed in the smoke and then brought close to the patient's ear. All this, says Grenard, appertains to ancestor-worship and Shamanism. The wand, the tambourine, the lungs of sacrificed animals, are all part of the stock-in-trade of the "shamans" or sorcerers of pagan tribes in Siberia. Most curious of all, the rope tied from ceiling to floor represents the tree-trunk, marked with the signs of the Zodiac and other mystical characters, which is placed upright in the middle of the tent after the completion of a "purification."

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

754 gave her an unfair advantage. There are several death-spells in use. If a woman wishes her husband to die, she washes her head on seven successive Wednesday mornings; another method is to wear two caps, one on top of the other, for seven weeks. Similarly, a man puts a death-spell on his wife by combing his beard with two combs. In most countries where witchcraft and the evil eye are believed in, portions of the body such as hairs, nail-parings, etc., are peculiarly valuable to the enemy who wishes to cast a spell upon their late owner; in Chinese Turkistan, by a curious extension of the idea. this property attaches also to a person's shoes, or rather to the *kafsh-massi* or slippers which are worn out of doors over the long boots and taken off on entering a house. If you find your enemy's shoes lying neatly together outside the room in which he sits, you turn them upside down or place them one on top of the other; if you want to kill him, you take them up and throw them down haphazard. At Yarkand the shoe superstitions differ somewhat from those current at Kashgar; the effects of meddling with one's *kafsh-massi* seem to be less serious. I was told there that when a caller outstays his welcome, he is apt to find on his departure that his shoes are lying upside down; this is a gentle hint not to stay so long next time. Omens also attach to shoes at Yarkand; if one is found lying on top of the other—whether by accident or otherwise—it means that the owner, if a man, is going to get a new wife, if a woman, a new husband.

A curious idea widely prevalent is that the death of a person affects the health of his or her surviving relatives. A boy was once brought to D. with the statement that he "had been ailing ever since his father died two years ago." This might have been a ruse to obtain alms, for orphanhood is a valuable asset in Muhammadan countries and is apt to be exploited by the orphan's relations; but we found instances of widows in a similar manner suffering in health from the death of their husbands.

775 Ghosts are firmly believed in and much feared, the worst kind being those of dead Chinese. Referring to the city of Qarashahr, a month's journey from Kashgar along the Urumchi road, a woman who had been there said it was "an awful place for Chinese ghosts." The only thing to do if you are haunted by them is to propitiate them by leaving money on your doorstep overnight. In the morning if the money is gone, you know that the Chinese ghosts have taken it.

/Turkic Peoples of Sinkiang/

753 Moslems. No servant of Allah who was in a plague stricken city
779 ought to depart from it. He must remain steadfast, counting upon God and knowing that nothing will happen except what Allah has ascribed for him. If anything should befall him, he would earn the reward of martyrdom in the future world. The Prophet declared that contagious diseases, such as cholera and the plague, had no reality independently of Allah.

753 Older pre-Islamic beliefs prevalent among the people of East-
776 ern Turkestan attribute the source and cause of diseases and death
754 to evil spirits, which they call "jins", and which inhabit the body after the evil eye has been cast upon a person. Belief in the evil eye is extremely strong among the women. Skrine recorded some of the superstitions about the cause of disease and death: "If a woman feels liverish, she at once concludes that she has been bewitched, and goes to the du'a-khwan (witch-doctor).... There
754 are several death-spells in use. If a woman wishes her husband to die, she washes her head on seven successive Wednesday mornings; another method is to wear two caps, one on top of the other, for seven weeks. Similarly, a man puts a death-spell on his wife by combing his beard with two combs. In most countries where witchcraft and the evil-eye are believed in, the victim's hairs, nail-parings, etc., are peculiarly valuable to the enemy who wished to cast a spell upon him. In Chinese Turkestan, by a curious extension of this idea, this potency attaches also to the kafsh-massi or slippers which are worn over the long boots when outside and are removed on entering a house. If an enemy's slippers are found lying neatly together outside the room in which he sits, they are turned upside down or placed one on top of the other. If an enemy's death is desired the slippers are taken up and thrown down haphazardly.... A widely prevalent idea is that the death of a person affects the health of his or her surviving relatives." (Skrine, C.P., Chinese Central Asia, pp. 187-88).

Aside from these beliefs, the common people are unaware of
753 the modern, scientific explanations of the causes of disease and death. Only those who attend government schools (as opposed to the Moslem religious schools) are likely to learn some facts about human physiology and the existence of disease-carrying germs.

1. Sanitary measures included in the Moslem religion

779 The Moslem religious code, however, provides its own sani-
515 tary measures that are closely observed by the population. Most of these rules concern the cleanliness of the body, both for the purification of the soul, and for the sake of health. A Moslem is required to take a partial ablution before each of the five daily prayers. The partial ablution (wudzu) consists first of washing the hands up to the wrists, cleaning the mouth with water, washing the whole face from the forehead to the chin and from one ear to the other, wiping the head with wet hands and washing the feet